UNION OF CHURCHES

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THE

# Union of Churches

IN

# THE SPIRIT OF CHARITY;

WITH ITS

3548.48

ARTICLES OF ASSOCIATION AND TRUST, AND THE RITUAL
OF THE CHRISTIAN LITURGY ACCEPTED.

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UNDER THE SANCTION OF

Many of the Distinguished Clergy and Laity of New England.

INCORPORATED OCT. 1, 1858.

BOSTON:
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# Advertisement.

## THE CHRISTIAN LITURGY

AND

## THE GOSPEL CHURCH.

THE leading object of Christ's Church, Longwood, — a Gospel Church, and the first of "the Union of Churches in the Spirit of Charity," — is to adopt the platform of religious opinion taught in the "Christian Liturgy," and to accept that Liturgy, and the trust of the Church, as providing a ritual comprehending those doctrines which are especially essential to guide the mind in a right worship of God.

Visiting Clergymen of the various denominations of Christians, when invited to officiate in this Gospel Church, are expected to read the ritual therein adopted, in the order prescribed, *as common to all;* but may omit parts of it on their discretion: while they will deliver from

the pulpit such views and interpretations of the gospel as are most in accordance with their hopes, wishes, and belief.

# The Union of Churches

IN

# THE SPIRIT OF CHARITY.

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In 1858, a number of gentlemen associated themselves together for the purpose of aiding in the erection of a Church based on a broad platform of religious opinion, on which Christians might stand in amity, and join in a common worship of Almighty God. They were induced to give their patronage and support to this object by many and cogent reasons; and, among others, from the great results which have gradually arisen from the almost universal distribution of the Bible.

Under active and benevolent agencies, this holy book is now open to every man,

and circulates through the world, for good or for evil, without note or comment. Millions of minds are at work upon it; and the laity are thus becoming the judges and critics of our Holy Writ, analyzing and discussing the ordinances of the Old Testament and the declarations of the New, and gradually establishing for themselves separate theories of religious belief.

From this cause, among others, arises the increased and increasing subdivisions of opinions among the followers of Christ, working, and still threatening to work, injurious consequences to society. This evil can be checked only by *toleration.*

And toleration is a virtue much needed in the present state of religion, and especially in communities where minute differences of religious faith, when they find no neutral ground to stand on, are apt to become the pregnant causes of unchristian

strife; engendering bitter feelings among Christians; dividing them into numerous and rival parties; inflicting sorrow and unkindness upon the nearest and dearest social relations of life; and finally closing our village churches, or, at least, rendering their several congregations so weak and poor as to prevent their obtaining well-educated teachers to instruct them; and frequently leaving those, who for many long years have administered to them, in want of the ordinary comforts of life.

The necessity of allowing to man a liberal range in matters of doctrine, in order to fix him in matters essential, is yearly becoming more apparent; and although error, bigotry, and superstition are still abounding, and primitive Christians perhaps hardly recognize their pure and simple religion in many of the dogmas of the present day, yet surely an observant

eye may discover signs which indicate that the hour is not far off when many of them will be rejected.

Religion and morality have suffered, and do now suffer, from frivolous or superstitious disputes; and a pious community should remember, that it is a fearful thing to let *the passions* of men sway the worship of God.

The minds of thinking men should therefore be brought to bear upon the subject, and exerted to devise some mode of counteracting, or at least diminishing, the effects to be apprehended from the above-named cause; to see if it be not practicable, in these United States, to establish an Institution where the religious services shall be based upon such a platform of peace, good-will, and brotherhood, as may enable all honest Christians to stand thereon without fear and without reproach, and

thus afford a retreat to that large and respectable body of meek and humble men, now in our midst, perplexed and doubting, yet truly anxious to worship God in quietness of spirit, and with righteousness of life.

This platform is intended to be framed in the Christian Liturgy of the Gospel Church.

The work throughout is well arranged, and of a character to demand the close examination of *new congregations* of faithful men proposing to unite and form themselves into a visible Church of Christ.

"The religious feeling which pervades the Liturgy of the Gospel Church, and its freedom from — what is too common in liturgical and extemporaneous prayers — an attempt to make the devotions of the Church a means of indoctrinating the worshippers in a sectarian creed, is sufficient to recommend it to attention."

But Christians are particularly called to notice the holy object which it has in view. "The purpose of the Church is to provide a Liturgy which shall comprehend those doctrines which are essential to guide the mind in a right worship of God. It is obvious that men who differ as to the origin of sin, or as to the precise nature of the atonement, may nevertheless equally love God, and may be alike grateful to him for his mercy, and desire his approval, and seek his will, and adore his infinite perfections. They may differ on many theological questions, and yet may have the same sentiments of devout trust and reverential gratitude, and may equally feel the need of divine help. If they may thus agree in what is essential to devotion, why may they not unite in religious worship?"

"The Liturgy of the Gospel Church professes only to give expression to those feel-

ings which should be in man's heart when he looks up to God, while it would draw all Christian people together in the sentiment and offices of devotion."

In regard to the Institution above named, it must always be borne in mind, that a Church is independent in proportion to its extent, and valuable in proportion to its influence. Unity of purpose, and unity of action, are indispensable to its success; and its organization should combine simplicity with power. Single and unconnected societies, destitute of a bond of sympathetic affinity, and often wrangling and poor, can oppose no effective barrier to the increasing spread of pernicious doctrines; and the time is approaching when self-respect will teach them all the necessity of acting together in harmony, and as one elementary Church.

The various congregations in New Eng-

land should therefore examine this plan of "a Union of Churches in the Spirit of Charity," with seriousness and attention, and with a disposition for mutual concession; and men of wealth and learning should be induced to contribute something, from their respective means, to advance the action of an earnest effort to counteract the prevailing mischievous tendency to abstractions and irreligion, so that, by their united power, this interesting and important Union of Churches may be speedily accomplished.

In order more effectually to carry into operation the purposes of "The Union of Churches in the Spirit of Charity," upon the basis laid down in the foregoing pages, it has been thought advisable, after deliberation, that the Corporation now existing under that name should stand as the cen-

tral point of the Institution, and that Churches hereafter connected with the Union should act — in reference to local detail — under separate forms of incorporation, and co-operate in the accomplishment of the original design by sending delegates to the above-named Union of Churches.

With this view, a Gospel Church in Brookline has been instituted, and under the title of "The Proprietors of Christ's Church, Longwood," and First of the Union of Churches in the Spirit of Charity, is organized as a religious and charitable society for the purposes set forth in their Articles of Association, and in conformity to the terms of their Deed of Trust.

In the fourth Article of said trust, there is the following clause: —

"And when hereafter it shall happen, from the investments of the permanent Church Fund hereby created, that an accumulated stock or capital is formed, which it is inconvenient, inexpedient, or unlawful for this present Church to hold, then there may be set apart therefrom a portion thereof, — not to exceed one-half, — to be invested in the purchase of land, and the erection of a Church thereon, to be conveyed to the Wardens and Vestry of said new Church, on the same terms, and subject to a similar tax, and for the same uses, trusts, and objects, as this present Church."

## THE GOSPEL CHURCH OF LONGWOOD.

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THIS Church, by the name of Christ's Church, Longwood, has been erected under the patronage of a number of gentlemen — now its Pew-holders — and a respectable body of Clergy of various denominations, who have united to read the services of the Church, in the order of their signatures, under an agreed form, and when invited to do so, until a settled Minister shall be inducted.

The Church is a *Gospel Church*, in which the teaching of our Saviour, as set forth in the words of the Evangelists, is to be clearly and faithfully explained by any one of the respectable body of subscribing clergymen above named, or by others who may

hereafter be called on by the Church to administer the orders of services therein established.

The Church is the property of "The Proprietors of Christ's Church, Longwood," a Corporation established by law, which has adopted for its government the Articles of Association of the Union of Churches in the Spirit of Charity, modified by the following fundamental Articles of Christ's Church, Longwood; viz.: —

ARTICLE I. — Every Pew sold and paid for, becomes, by the sale and payment, an endowed Pew. The endowed Pews constitute the Proprietory of the Church under the trust. There shall not be less than one hundred endowed Pews in the Church; and the united votes of these endowed Pews constitute the unanimous voice of the Church.

Each endowed Pew is entitled to one vote, and no more, whether owned by a society, by several persons, or by an individual.

A majority of the endowed Pews govern in all cases under the trust.

ART. II. — Pews not subscribed for or purchased may be annually leased, and the proceeds applied as follows; viz.: One-half to be paid into the permanent Church Fund for its objects and increase, and one-half set aside for the expenses of the Church, the officiating Clergy, the music, the sexton, and incidental expenses, until the whole or a majority of the Pews are sold, and paid for.

ART. III. — When the religious society is organized under the trust, the Pews not subscribed for or sold are to be known as Church Pews, and to be leased or set apart for the use of the subscribing Clergy, or allotted from year to year as free Pews, under such rules, regulations, and reservations as may be advisable and decent, and in harmony with the general objects of the Church, and as shall be voted at the annual meetings of the Proprietors, until they shall be sold under the terms of the trust, and enter into the class of endowed Pews.

The tax on these Pews is forty dollars

per annum for the foundation of a permanent Church Fund, when the Pews are sold, payable until the income of the fund, as constituted, is sufficient to supply the tax; after which the surplus income of the fund is to be equally divided between the Church, for Church-expenses, and the Pew-holders, for certain specified purposes of charity. But, until a Minister is permanently settled, seven-eighths of all sums annually collected from the Pews will be applied to the expenses of the Church.

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*The Church is paid for, and is free from debt.*

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The following is the Act of Incorporation of the Union of Churches in the Spirit of Charity, recorded according to law: —

# Commonwealth of Massachusetts.

IN THE YEAR ONE THOUSAND EIGHT HUNDRED AND FIFTY-SEVEN.

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AN ACT to amend chapter two hundred fifteen of the laws of one thousand eight hundred and fifty-six, entitled "An Act relating to the Organization of Corporations for Educational, Charitable, and Religious Purposes."

*Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: —*

SECTION 1. — Any seven or more persons within this Commonwealth, who shall, by writing, associate themselves together, under any name by them assumed, for educational, charitable, or religious purposes, and shall comply with the provisions of this Act, shall, with their successors, be and remain a body politic and corporate.

SECT. 2. — The purpose for which such Corporation shall be established, and the town or city within which it is established or located, shall be distinctly specified in its articles of

association; which articles of association, and all amendments thereto, shall be recorded in the office of the register of deeds in the county wherein said city or town is situated; and it shall not be lawful for such Corporation to appropriate its funds to any other purpose.

SECT. 3. — Any Corporation, organized in accordance with the provisions of this Act, shall have all the powers and privileges, and be subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes, so far as the said provisions shall be applicable to Corporations organized under the provisions of this Act.

SECT. 4. — Such Corporations may hold real and personal estate, necessary for the purposes of said organization, to any amount not exceeding one hundred thousand dollars.

SECT. 5. — The real and personal estate of any company organized under the provisions of this Act shall not be exempted from taxation in any case where any part of the income or profits of the business of such Corporation is divided among the members or stockholders of

said Corporation, or where any portion of said real and personal estate is used or appropriated for other than educational, charitable, or religious purposes.

SECT. 6. — The two hundred and fifteenth chapter of the statutes of the year one thousand eight hundred and fifty-six is hereby repealed.

SECT. 7. — This Act shall take effect on and after its passage.

House of Representatives, April 8, 1857.
Passed to be enacted. CHARLES A. PHELPS, *Speaker*.

In Senate, April 9, 1857.
Passed to be enacted. CHARLES W. UPHAM, *President*.

April 10, 1857.
Approved. HENRY J. GARDNER.

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New congregations, proposing to form themselves into a visible Church of Christ, are invited to examine the above-named Institution.

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# Names of Associated Clergymen

OF THE

UNION OF CHURCHES IN THE SPIRIT OF CHARITY.

# LIST OF CLERGYMEN,

## 1862.

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THE following reverend subscribing Clergymen of different denominations, *taken from the subscription-books already presented to the Treasurer for entry on his record-list*, are associated together, in "the Union of Churches in the Spirit of Charity," under this form of subscription: —

"We, the undersigned subscribers, clergymen of various denominations in the Church of Christ, admiring the spirit and approving the design of the above-named Church, and trusting it will tend to promote *peace, good-will,* and *brotherhood* among mankind, are ready to contribute our mite to such desirable objects; and do promise

to officiate in said Church on the terms above laid down, and in the rotation of our signatures, and at least one sabbath in three months, if invited to do so by the officers of the Church; and, when a pastor shall hereafter be regularly inducted into said Church, then to exchange with him in such wise, that our officiating duty, above mentioned, may not exceed two sabbaths in the year, — it being understood, that, while we are permitted to read selected parts of said Christian Liturgy in the Church above mentioned, we shall sanction the reading of said Liturgy in the churches in which we administer, by mutual consent."

Rev. Dr. George Putnam,
*First Church, Roxbury.*

Rev. Dr. F. D. Huntington,
*Chapel, Cambridge.*

Rev. Dr. S. K. Lothrop,
*Brattle-street Church, Boston.*

Rev. Dr. S. Osgood,
*Church, Westminster.*

Rev. Dr. S. Barrett,
*Twelfth Congregational Church, Boston.*

Rev. Dr. Thomas B. Fox,
*Church, Dorchester.*

Rev. Dr. J. I. T. Coolidge,
*Thirteenth Congregational Church, Boston.*

Rev. Dr. J. W. Thompson,
*Barton-square Church, Salem.*

Rev. Dr. Ephraim Peabody,
*King's Chapel, Boston.*

Rev. Dr. A. P. Peabody,
*South Church, Portsmouth, N.H.*

Rev. Dr. Rollin H. Neale,
*First Baptist Church, Boston.*

Rev. Dr. Chandler Robbins,
*Second Church, Boston.*

Rev. Dr. George W. Blagden,
*Old South Church, Boston.*

Rev. Dr. J. C. Stockbridge,
*Charles-street Church, Boston.*

Rev. Dr. George Richards,
*Central Church, Boston.*

Rev. Dr. E. S. Gannett,
*Federal-street Church, Boston.*

Rev. Dr. C. A. Bartol,
*West Church, Boston.*

Rev. Dr. Orville Dewey,
*Church Green, Boston.*

Rev. Rufus Ellis,
*First Church, Boston.*

Rev. John F. W. Ware,
*Cambridge Church, Cambridge.*

Rev. S. H. Winkley,
*Pitts-street Chapel, Boston.*

Rev. William R. Alger,
*Bulfinch-street Church, Boston.*

Rev. Edward Everett Hale,
*South Congregational Church, Boston.*

Rev. Nathaniel Hall,
*Church, Dorchester.*

Rev. Richard Pike,
*Church, Dorchester.*

Rev. Samuel B. Cruft,
*Suffolk-street Chapel, Boston.*

Rev. Alfred P. Putnam,
*Mount-Pleasant Church, Roxbury.*

Rev. Oliver C. Everett,
*Charlestown Chapel, Charlestown.*

Rev. Henry F. Harrington,
*Lee-street Church, Cambridge.*

Rev. WARREN H. CUDWORTH,
*East-Boston Church, Boston.*

Rev. THOMAS DAWES,
*South-Boston Church, Boston.*

Rev. Dr. GEORGE E. ELLIS,
*Charlestown.*

Rev. CALEB DAVIS BRADLEE,
*Roxbury.*

Rev. EDMUND H. SEARS,
*Wayland.*

Rev. Dr. JAMES WALKER,
*Cambridge.*

Rev. L. R. EASTMAN,
*Amherst.*

Rev. LUTHER FARNHAM,
*Boston.*

Rev. L. G. WARE,
*Boston.*

Rev. JOHN PARKMAN,
*Boston.*

Rev. Dr. F. H. HEDGE,
*Brookline.*

Rev. J. F. LOVERING,
*Boston.*

Rev. JAMES M. HUBBARD,
*Boston.*

# MEMORANDA.

# GOSPEL CHURCH.

# UNITY OF GOD.

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*There is but one God, — the Great Spirit of the universe, supreme and everlasting, without body, parts, or passions; the Creator and God of all; around whom circle a thousand brilliant worlds, governed by one law, and guided by one will.*

*His manifestations for the government of this world — so far as the Bible teaches — are apparently made through the following divine subordinate agencies: namely, 1st, Logos, our Father in heaven; 2d, Zoe, our Saviour; and, 3d, Pneuma, the Holy Ghost.*

*These three beings are recognized as the Messengers of his will; and may, therefore, be called "the Holy Trinity for the salvation of man," and worshipped, under the name of the "Gospel Trinity," in the manner set forth in its appropriate prayer, and adopted by the Gospel Church.*

*How the several worlds which compose our planetary system, and the thousand other worlds of the boundless universe, are governed, we are in entire ignorance; but we cannot doubt that the same Almighty Power which made them upholds and guides them by suitable divine agencies, in accordance with his infinite mercy.*